SPECIAL COLLECTIONS

EAST WEST 東西報

THE CHINESE-AMERICAN JOURNAL • PUBLISHED WEDNESDAYS • VOLUME 9, NUMBER 44 • NOVEMBER 5, 1975 • 20 CENTS

Tanzam Railway Running

HONG KONG — More than 5,000 people gathered in a ceremony held in the new Kapiri Mposhi station in Zambia's Central Province recently to celebrate the beginning of trial operations on the Tanzania-Zambia Railway, reported Ta Kung Pao.

The railway links the two nations and gives landlocked Zambia an all-important sea outlet.

Tracklaying for the 1,860 kilometer railway, built mainly with Chinese assistance, was started in October 1970 and completed last June. The construction has been extremely difficult due to the rough terrain.

Prime Minister Rashid Kawawa of Tanzania said in the ceremony, "This project is a demonstration of how three developing countries can cooperate and jointly overcome economic and engineering problems which were said to be insuperable without exorbitant cost. This railway has also brought the peoples of Zambia, Tanzania, and China together."

Northern California Asians Exchange Brickbats with Governor's Art Leader

By RICHARD SPRINGER

SAN FRANCISCO — Governor Edmund Brown, Jr. may be leading the popularity polls in California, but his art administrator, Jacques Barzaghi, is right at the top of some Northern California Asian artists' enemies list.

Brickbats are flying back and forth between Barzaghi and the Asian artists over a so-called "ethnic" art exhibit unveiled the weekend before last in the Capitol offices of the governor.

The exhibit, fourth of an "ethnic" series, was supposed to be a major presentation of the works of gifted Asian Americans throughout the state. Instead, Barzaghi, after disputes with the Northern California Asian artists, decided to limit the show to Southern California Asian artists.

'DUPED'

The Northern California artists struck back in a letter to the governor charging they were "duped" by Barzaghi and believed as late as October 4 that the exhibit would be a statewide affair. They protested the "double standards and underhanded dealings" of Barzaghi, They claimed they were being "exploited" and accused the governor's office of "seeking Asian names rather than a representative art presentation from our communities." The group withdrew its support of the exhibit.

Barzaghi mounted a counter offensive in the San Francisco Chronicle blasting the Asians in Northern California as "two or three members of a radical group." He claims they do not represent the Northern California Asian art community.

"I chose them myself as coordinators for the show and I made a mistake," he told the Chronicle. He said they wanted $20,000 to participate in the show and an additional $25,000 to put out a catalogue. "I told them we had no such money and if they wanted it, they would have to get it from the community," he said.

500

The Asian coordinators here say Barzaghi gave them a compilation of about 500 institutions throughout the nation from which to find financing for their catalogue. Virtually all these organizations bear Asian names, and the majority are community welfare groups that are charitably financed, say the coordinators.

One of the Northern California Asian coordinators told East/West that Barzaghi has been totally false in his statements to the press. Richard Fong, sculptor and an associate curator at the M. H. de Young Memorial Museum here, asserts that he was never chosen as a coordinator by Barzaghi. "I only met the man once briefly at a meeting," Fong says.

Fong claims Barzaghi got the $45,000 total request for funds all wrong due to an incorrect reading of the minutes of a meeting. What the group wanted, according to Fong, was a total of $25,000, of which $20,000 would be for a catalogue. The other $5,000 would produce literature, expenses, and documentation for a traveling exhibit of the art exhibited at the Capitol and other works added locally from various Asian American communities.

CATALOGUE

"There are only 160 pieces at the Capitol," says Fong. "It isn't a cross-section. We wanted a catalogue that would list other items not compatible with the exhibit in Sacramento. Besides, the show in the governor's office does not carry that much prestige. We wanted to circulate an exhibit throughout California."

He calls Barzaghi's "radical" name calling "an insult." "I have worked for the City and County of San Francisco for eight years. I exhibited at the de Young nine years ago. I have a good reputation. I'm a consultant for the State of Arizona. It is an Asian show. I don't want to belittle the artists on display, but it is not representative of the total Asian population."

Barzaghi told the group they could have a show later on, but Fong finds it "questionable if I will have any dealings with the man." Other minority groups have also questioned his professionalism, Fong claims.

SPLIT

Other coordinators who have split with Barzaghi include Russell Robles, head of the Filipino Creative Center here; Carlos Villa, and James Suzuki, both painters and both on the faculty of Sacramento State University; and Bernice Bing, painter and former head of the Neighborhood Arts Program here in Chinatown.

Robles told East/West that Barzaghi has "gone too far."

"I wasn't chosen by Barzaghi." Robles says Brown's art coordinator chose Villa, Suzuki, and a professor of ethnic studies at Sacramento State, Dr. Sho, and that these people got in touch with Northern California Asian artists. Robles says Barzaghi played the Northern California group against the downstaters by meeting separately with each group and not keeping the lines of communication open. "He contacted everybody in such a rude way and lied. Seven of the 20 coordinators in the south aren't even artists," says Robles.

As to Barzaghi's claim that they did not represent Asian artists, why weren't any Northern California people presented at the exhibit? The space at the Capitol was inadequate. The catalogue was the most important thing. We needed the catalogue before we could continue."

NO RETURN

East/West tried to get Barzaghi's response to these charges. He has not yet returned our call. The governor's press secretary, David Jensen, says that it is not the policy of the governor's office to select art, but that it is correct procedure for the art administrator to seek out persons to initiate an exhibit. Jensen says the exhibition will run for a month in a suite in the governor's office on the first floor of the Capitol, and "a lot of people will see it." The press aide said the exhibit had "to get on" because there are other programs scheduled in the future.

During the last few months the governor's office has sponsored shows for the California Indians, Chicanos, and black artists. Jensen says $3,000 for each exhibit came from the governor's contingency fund. Displays of women's and prison art are proposed for the future under the "ethnic" category.

There is a report that a coalition of ethnic groups is meeting in San Francisco this week to join together in fighting what they feel is the divide-and-conquer strategy of the governor and his controversial art administrator.

Federal Judge Finds Grand Jury Selection Discriminatory

SAN FRANCISCO — A federal judge last week ruled that the hand-picking of civil grand jurors here discriminates against nonwhites and ethnic minorities. U.S. District Judge Charles Renfrew found the selection method unconstitutional and will decide what to do about it in a hearing December 18.

A 19-member civil jury, including two Chinese, Katheryn M. Fong and Gordon Chin, was picked August 14 by Presiding Judge Robert Drewes for a term that expires June 30, 1976 (E/W 8/20/75). Deputy City Attorney George Krueger, who represents the superior judges in the litigation, declined comment until he had read Renfrew's opinion.

The court challenge came out of suit filed September 20, 1972, by Sidney Wolinsky, Public Advocates attorney, on behalf of four plaintiffs, including three women. One of the plaintiffs was Carolyn Yee, a secretary residing in Chinatown. The suit was filed against the method of selecting civil and criminal grand juries.

HALVES

Last April, the superior court judges, acting under state law, divided the grand jury into halves, one essentially criminal and the other essentially civil. Public Advocates then dropped its challenge of the criminal grand jury, which was chosen from the voting rolls.

Wolinsky provided the court statistics that showed a 52.4 per cent female population in San Francisco and a 38.8 per cent nonwhite ethnic minority figure. Only four women and five non-whites are on the 19-member civil grand jury.

Wolinsky said last week that the question of whether the ruling would apply to the present grand jury "would be subject to negotiation and discussion. We hope that the superior court judges will respond by having a new selection process," he said. "Any reasonable random selection process which does not have the characteristics of judges hand-picking their friends and associates will be acceptable."

It was Presiding Judge Robert Drewes who made his own selections of this year's civil grand jury from among the other judges' nominations, by choosing individuals with experience in city government. Drewes rejected many more women than men from the prospective nominees.

About 10,000 Chinatown residents marched on City Hall October 28 to protest the proposed closing of the Fifth Precinct Police Station. Demonstration leaders estimated that more than 100 restaurants and hundreds of garment factories and other businesses closed up for several hours to bolster attendance at the rally. Ordered by City Hall to cut $19.5 million from its budget, the Police Department has decided to shut the tiny, 94-year-old station.

(Photo courtesy New York Daily News)

CAA Plans Mass Media Workshop

SAN FRANCISCO — Chinese for Affirmative Action has announced a mass media workshop on Thursday, November 20, from 9:30 a.m. to noon at the Chinese Culture Center, 750 Kearny Street.

The purpose of the workshop is "to familiarize community persons with the broadcast services available to the community through TV and radio stations," according to Don Wong of CAA.

Participating at this workshop will be Ginny Yamate of KPIX, Mike Lee of KGO, Julie Yip of KTVU, Victor Lee and Linda Yee of KRON, Jan Yanehiro of KFRC, Gimmy Park Li of KNBR, and others.

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EDITORIAL

Ford Cabinet Shake-up

The cabinet shake-up in the nation's capital this week came as a surprise to most Americans, as well as to many high-ranking federal officials, especially since it involves several important posts such as the heads of the Central Intelligence Agency, the National Security Council, the Department of Defense, and the Department of Commerce.

The reasons for this change are not difficult to understand. Whoever leads the nation would appreciate a harmonious team. As President Ford told the nation, he would like to have his own cabinet rather than an "inherited" one. This adjustment will no doubt consolidate the power of the White House. Hopefully, this will minimize conflicts between the top officials of the nation. It remains to be seen whether the President will be more decisive and provide better leadership to face the economic and political reality of the nation and the world.

The Chinese community is keenly interested in this development in Washington, especially the recall of Ambassador George Bush from Peking to head the Central Intelligence Agency, coming as it does so close to President Ford's scheduled visit to China. U.S.-China relations have been at a low ebb these two years. With this shake-up, the President and Secretary Kissinger will probably make some dramatic breakthroughs in China and on other foreign fronts.

Find out what's going on

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LETTERS

Congressman Assists UH Student

To East/West:

I read in a recent issue of the Christian Science Monitor that a U.S. congressman went to Taipei to seek the release of a political prisoner who was a student at the University of Hawaii. Could you identify the congressman and fill in the details?

E. G. Lee
San Francisco

The political prisoner is Yu-hsi Chen. The congressman is Rep. Spark Matsunaga of Hawaii. According to East/West, 9/27/72, Chen was jailed by Taiwan officials in 1968 for penning "questionable" articles in Japan.

Chen went to Hawaii in 1964 as an East-West Center grantee and in 1966 transferred to the University of Hawaii. He was completing his studies for a Ph.D. degree in 1967 when ordered by Taiwan officials to return home. According to the Honolulu Star-Bulletin, fearing political persecution, Chen went to Japan instead. In February 1968, he was deported to Taipei, where he was tried by a military tribunal on charges of sedition and was sentenced to seven years in prison. (In 1968, Tokyo had diplomatic relations with Taipei.)

Chen was released in 1971 after serving four years. The University of Hawaii offered him a teaching assistantship in economics, but he was unable to obtain visa clearance.

During an earlier visit to Taipei in 1973, Matsunaga appealed to Prime Minister Chiang on Chen's behalf, to no avail. The congressman made a recent trip in July. He again pressed Chen's case in separate meetings with Chiang and President C. K. Yen.

After the congressman returned to America, Chinese embassy officials in Washington told him that Taipei had reversed its position and will allow Chen to leave. He will return to his studies in Hawaii.

"Much credit must be given to Hawaii friends of Chen who encouraged him to continue in his efforts to return to Hawaii. Together, I believe we have struck another blow for individual liberty," said Matsunaga. —Ed.

NOTICE

DEADLINE

East/West welcomes news releases, announcements, and articles. Copies should arrive at this office on Friday for the next Wednesday's issue. Writers should keep the original copy of their work. Send duplicates only.

PHOTOS

Photos submitted for publication should be black-and-white glossies. Each photo should have a caption on the back. East/West does not return photos after publication unless accompanied by a stamped self-addressed envelope.

East/West is *unable* to print color photos.

PRESS COMMENTS

The Importance of Food Production in China

(The following are excerpts of an article written by Caroline Service, printed in the New York Times, *November 1. She lived in China from 1933 to 1940 with her husband, John S. Service, and had recently returned from a trip to China. —Ed.)*

It is a truism to say that without food nothing else is possible. My husband and I spent April, May and June in China. In May, as we traveled from Peking to the banks of the Mekong River in Yunan province, my thoughts about China centered on food growing.

We traveled by plane, boat, and minibus; but the greater part of our trip was by train. From the train windows we could see endless cultivated fields mixed with terraced hills, uncultivated mountainsides and, occasionally, poor land with sparse crops.

In the north the winter wheat was standing green in the fields, just beginning to ripen; in central China it was ready for harvesting or was already in; and in the southwest a second crop of rice was being transplanted.

One day, looking from the train window at the people working in the fields, I said to our woman companion: "We are all riding on the backs of the food growers." As I said this many things about China fell into place in my Western mind.

Without the mighty effort that has been made to be self-sufficient in food, the Chinese would not have made their enormous forward strides in other fields. Today nearly all the young people from the cities go down to the countryside when they graduate from middle school.

These young people stay in the country, usually not far from their own homes, for a few years, and then most of them return to the cities to jobs in factories, offices, or government.

In the United States, where so much of what we eat seems to originate in a supermarket, and where agriculture is largely big business, we rarely connect the food we eat with individual human labor.

The vast bulk of the food raised in the United States is done by 4 or 5 per cent of the population, not 80 or 85 per cent as in China. There is no general consciousness in the United States, except when wheat is sold to the Soviet Union, of the absolute, over-riding importance of food production.

In China it is impossible to be unaware of this importance. By the time we returned to Peking in early June the winter wheat was just on the point of being harvested. Everyone, the foreigners as well as the Chinese, talked of the harvest. To me, brought up in cities, this was a new and exciting experience.

The doctor who was treating my back at the hospital told me one day not to come the next day as he would be in the country "helping with the harvest." It is easy to suppose that this was just a symbolic gesture, but if so it was a willing one.

When I think back to the 1930's, to the chaos, hunger, starvation, disease and grinding poverty that had a hammerlock on China, the transformation that has taken place since 1949 is nothing less than stupendous.

I never met anyone in China in the nineteen-thirties who had any idea that China could advance from medieval misery to a modern state in the short space of 25 years.

In fact, everyone just assumed that China would always be "poor and backward and miserable"—nothing could be done for such a mass of illiterate people, most of whom were landless peasants.

But it has moved into the world of today by the heroic and selfless labors of its own people. I would think that a nation such as ours, which prides itself on its own work ethic, would understand China's great achievement and wish it well.

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PRESS COMMENTS

Acrobats from Taiwan Delight NY Audience

(The following are excerpts from a review written by Annal Kisselgoff in The New York Times, *October 25. The Acrobats are currently traveling in the U.S. —Ed.)*

Nothing is impossible as far as the company called The Chinese Acrobats of Taiwan is concerned. Even their press agent's word is as good as gold when he describes them as "spectacular."

The Acrobats of Taiwan are thrilling, highly trained performers whose feats evoke everything from gossamer grace to goose-pimpling tension. The format of the show is a display of individual skills rather than a theatricalized presentation. Yet this is the appeal of the performance.

We see the gymnasts as people, we learn something about their personalities and we sigh with relief not only when they succeed, but also when (rarely but occasionally) they show they are human and don't make it on the first try. At the same time, the production has been staged with polish and professionalism.

Some of the most impressive sections come at quieter moments. Meihua Chang is a piquant young woman who has a knack for flipping six cups and saucers into a pile on her head. The trick is that she flips them up from her toe and adds a lump of sugar and spoon for extras. But the real trick is the intense concentration that precedes every flip. The image of Miss Chang, foot raised and willing her next move, lets us see how the impossible can be made possible.

Then there are the wonderful three Chu sisters who tumble as one and the equally marvelous two Chang sisters, one of whom usually stands upside down on the head of the other. There are ribbon dances, jugglers, trick cyclists, Kung Fu experts and, for once, something for everybody.

COMMUNITY HOUR PLAYS FOLK MUSIC

SAN FRANCISCO — The Chinese Community Hour features Chinese folk music the first week of November, and Chinese choral music the second week of the month.

On Mondays, the program plays on KQED-FM, 88.5, 10 to 11 p.m. On Wednesdays, it moves to KALW-FM, 91.7, from 9 to 10 p.m., where it may also be heard on Saturdays from 11 to 12 p.m.

More on Law School Admission Confab

By TERI LEE

BERKELEY— Oct. 25's Asian American Conference on Race, Class, and Law School Admissions was a "prophylactic protest," said Dean Sanford Kadish of the University of California's Boalt Hall.

Concerns about the proposed changes in Chinese and Japanese American special admissions programs which were voiced during the conference were "very previous," said Kadish.

A proposal was made last May by the 1974 Faculty Admissions Committee to investigate the program and to determine if it should be reduced or maintained, and no definite decisions have been made, said Kadish and Professor Mike Smith, chairperson of this year's Faculty Admissions Committee.

ELIMINATE

However, spokespersons for the Asian American Law Students' Association (AALSA) said that last May's proposal was either to eliminate the program immediately or to defer a final decision until this fall.

This year's Faculty Admissions Committee is currently looking into the proposal.

Third World student groups charge that elimination of the program would seriously curtail admittance of Japanese and Chinese Americans from low-income areas.

RETRENCHMENT

They view the proposal to terminate the program, coupled with recent faculty resolutions to cut student input in Boalt's admissions committee and to reshuffle admissions priorities, as part of a massive retrenchment from gains made during the late 1960s.

Kadish said special admissions program changes are being considered because many Chinese and Japanese Americans are entering the prestigious law school through regular channels.

However, AALSA members said that during the five-year life of the special program no more than ten Asians a year were ever admitted under regular admissions, and that in 1971 no Asians were admitted under regular admissions.

Members also said that without the special admissions program, fewer Chinese and Japanese Americans from low-income communities would be admitted.

FUNDS

Kadish termed as "unfortunate" remarks made by Assemblyperson Joseph Montoya that state funds would possibly be withheld from the University of California unless the plans for elimination were dropped.

Montoya made his statement during the Boalt conference.

Kadish said he hoped that "one would get a fuller picture of the situation before one comes to judgment."

Adequate support services for minority students was another conference topic. Conference members said that of eight first-year law students dismissed for inadequate grades, seven were minority students, which indicated a need for better support services.

Kadish said that the number of minority students dismissed did not necessarily reflect a need for more support services, but might indicate admissions problems.

REPORT

Concern over the threatened cutbacks has resulted in a 75-page report authored by AALSA on Asian American admissions policies at Boalt, and the all-day conference held October 25.

According to the report, the legal and social needs in low-income Asian communities which led to the creation of the special program have not improved since the program began five years ago.

LSAT

This lack of improvement could be due to the admissions emphasis on academic criteria, especially the Law School Admissions Test (LSAT), rather than commitment to working in low-income areas, said the report.

Such an emphasis is unfair because the LSAT is allegedly biased against low-income candidates—for example, the average parental income of a student who attained an LSAT average of 750 was $24,000, while students whose LSAT score was 200 had a parental average income of $8,500, according to report statistics.

Because of the importance attached to LSAT scores, high-scoring candidates from high-income backgrounds are being accepted under the special admissions program and are displacing genuinely disadvantaged students, said the report.

About 40 per cent of those entering Boalt through the Asian special admissions program have incomes below the federal poverty guidelines of $4,000 a year, said the AALSA report.

DIALOGUE

The report was also highly critical of the lack of student input in the admissions process.

Currently, students may make recommendations only about the academic qualifications of a candidate, and the final decisions rest with the faculty.

"What might be a significant dialogue probing the hard questions of an applicant's potential contribution to the legal professions and society . . . is thus reduced to the recitation of prescribed arguments," said the report.

Smith said that the Faculty Admissions Committee will meet with Asian student advisors this week.

"We've got a lot of thinking and a lot of data gathering to do before we come to a decision," said Smith.

The committee's final recommendation will probably come before the entire Boalt Hall faculty for a vote, said Smith.

China Seeks Mirage Jets

PARIS — China is seeking to buy Mirage jet fighters and other sophisticated weapons from France, diplomatic sources said last week.

The Peking government is reported to want at least 200 Mirage F1 fighters with powerful new M53 engines. A Chinese military mission visited France recently to discuss the matter.

China told the French government 18 months ago it was ready to convert its options on three Anglo-French Concorde supersonic sirliners into firm orders if France sold it Mirages, the sources added.

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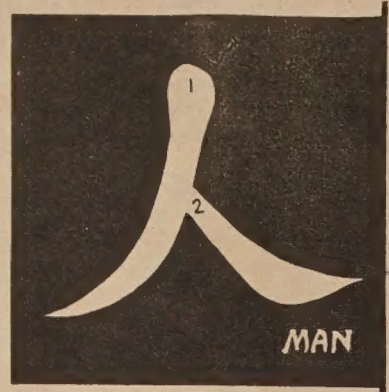

Cantonese **YUN** Rhyme with SUN

Mandarin **REN**

Just as in English, we would use two words "fire-engine," "ice cream," or "hot rod" to express an idea, the Chinese depend heavily on such combine-words or compounds.

Many compounds in Chinese have a basic word, or root. Automobile, train, ricksha, and bicycle have the same root "moving-thing" or vehicle. Pen, pencil, brush, and chalk have the same root "writing-thing" or writing implement. Host, guest, worker, and merchant have the same root "man" or human being. If we were to translate the Chinese "host" literally, it would be "host-man," and guest would be "guest-man," etc.

Actually a better translation of this word "man" is "person." For it means woman as well as man. Is it confusing then? Not necessarily. The Chinese almost always specified it with an additional word "male" or "female."

When I finished drawing this picture, several of us were sitting around and looking at it. I said,

"The ancient Chinese really know what it takes to be a man, just look at the shape of the word, it reminds us to stand firm and upright."

"Yes," echoed one of my friends, "and with both arms down to look humble."

Gordon Lew

Chinese Chamber Orchestra And Dragon Singers Give Concerts

SAN FRANCISCO — The Chinese Community Chamber Orchestra, under the direction of Sidney Wong, will present two concerts with the 40-member Dragon Singers in the Bay Area.

On Saturday, November 8, the combined orchestra and chorus will give a concert of Chinese folk and art songs, as well as Mozart's Divertimento in D, K. 136, in the Oakland Chinese Community Center, Ninth Street near Harrison, at 8 p.m.

The same program will be repeated on Saturday, November 15, at 8 p.m. at the Chinese American Citizens Alliance auditorium, 1044 Stockton Street, San Francisco.

U.S. Imports Leather Garments From Taiwan

TAIPEI — Taiwan was the leading supplier of leather garments to the U.S. in the first seven months of the year, according to the Chinese Information Service.

The U.S. imported $62.3 million worth of leather garments in this period. Of the total, $12.4 million came from Taiwan, $9 million from Korea, and $8 million from Canada.

Helmut Schmidt Visits China

HONG KONG—Chancellor Helmut Schmidt of West Germany paid an official visit to Peking last week. He had a long conversation with Chairman Mao which lasted for more than an hour. The guests from Bonn were also invited to visit the city of Urumchi in the northwestern frontier, according to Hsinhua News Agency.

During Chancellor Schmidt's stay in Peking, the Chinese leaders aired their displeasure with the East German regime by releasing an article attacking the East German-Soviet Union friendship treaty through the official Hsinhua News Agency. The Chinese considered the treaty as another step taken by Moscow "to keep Germany in perpetual division."

CHINESE NEWS FILM STARS MAO AND DR. K

HONG KONG — The day after Secretary of State Henry A. Kissinger met with Chairman Mao, the People's Daily advertised nation-wide showings of a color newsreel of the meeting.

Billy Graham Ends Taipei Crusade

TAIPEI — Evangelist Billy Graham concluded his five-day crusade here November 2. More than 300,000 people came to hear him at the city stadium.

Premier Chiang Ching-kuo was among those who attended the last meeting.

Graham told the premier that the late President Chiang Kai-shek was the world leader whom he respected the most. "President Chiang's religious training and character were admired by Christians all over the world," said Graham.

BUDDHIST CHURCH PLANS NEW PLAY

SAN FRANCISCO — Buddha's Universal Church has announced that a new bilingual play will be presented during the Lunar New Year. The play, "The Reality of Happiness," will have 25 performances from January 10 to March 14, 1976. Proceeds from the play will benefit the youth education fund of the church.

For information, call Mrs. Bernice Lew at 982-6116 or 421-3325. The church is located at 720 Washington Street.

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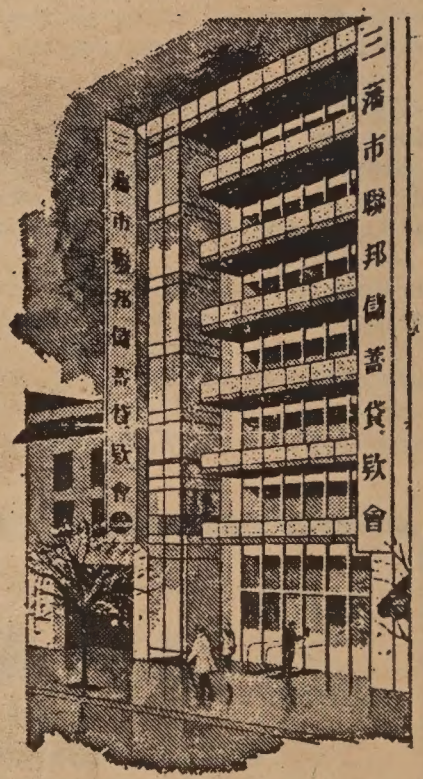

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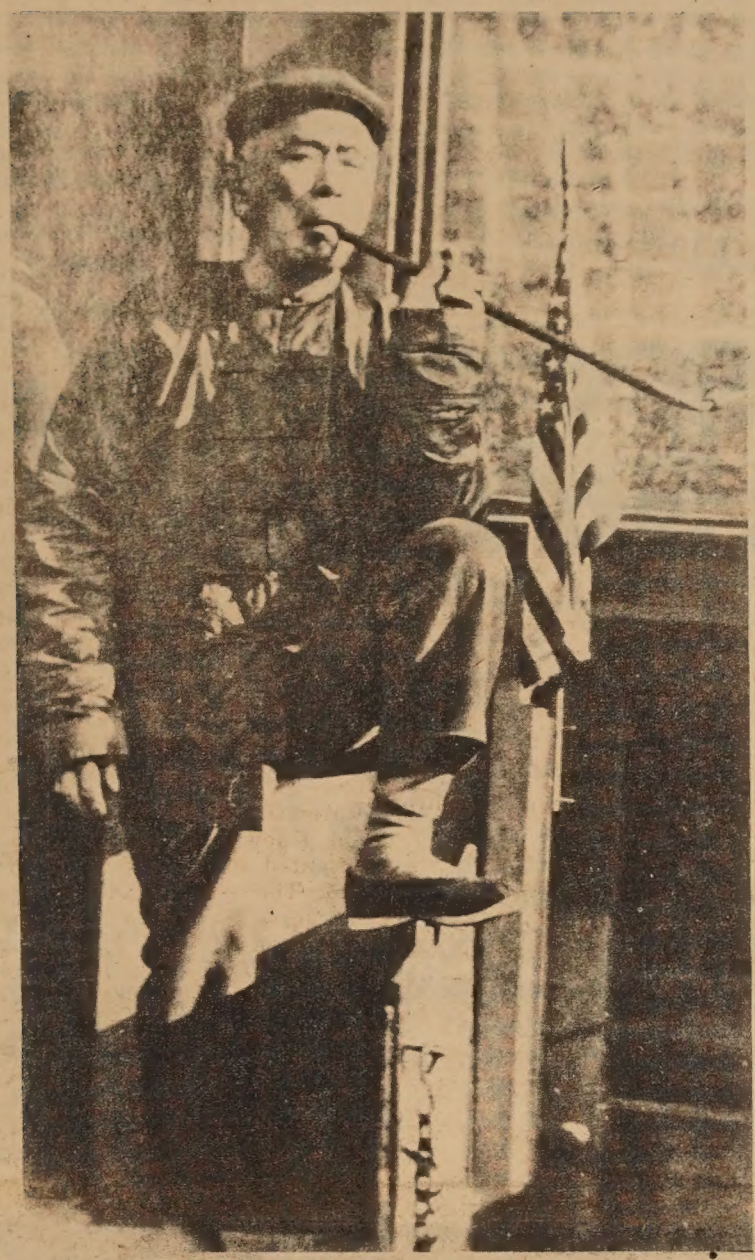
Stellman Photos Capture Glimpse of Old Chinatown



These two photos are part of a collection of the Louis Stellman photos taken during the later 1800s and early 1900s in San Francisco Chinatown. Photos from this collection will be exhibited by the Chinese Historical Society Saturday and Sunday, November 22 and 23, at the Chinese YMCA, 855 Sacramento Street. Exhibit hours are from 1 to 5 p.m. each day.

This collection is regularly housed at the California State Library in Sacramento.

Nearly all of these photos are without captions, according to officials of the Historical Society. The Society hopes that this public viewing will assist identification of scenes and personalities in the photos.

The Sandalwood Mountains, A Book of Early Chinese in Hawaii

By H. M. LAI

THE SANDALWOOD MOUNTAINS: READINGS AND STORIES OF THE EARLY CHINESE IN HAWAII, compiled and edited by Tin-Yuke Char; University Press of Hawaii, 1975.

* * *

During the 19th century, Hawaii was an independent kingdom, which was increasingly dominated by a small but powerful group of American planters. The early Chinese immigrants to Hawaii found themselves thrust into this colonial type plantation economy. Because of this environment, so different from that in the continental U.S., the historical development of the Chinese in Hawaii has followed a somewhat different pattern from that of their fellow countrymen on the Pacific coast.

This is one reason why historians writing about the Chinese in America have often limited their studies to Chinese on the U.S. mainland, and up to now there have been few histories (other than short essays or parts of longer works on other subjects) written on the Hawaiian Chinese. The present work is an attempt to remedy this lack.

The editor of the volume, Tin-Yuke Char, was born in Honolulu and attended Chung Shan Chinese School, McKinley High School, and the University of Hawaii. Later, he left home, and in 1928 earned a bachelor's degree at Yenching University in Peking. Even at that early date, Char was interested in the history of the Chinese in his native islands; e.g., an early article of his, "The Chinese in Hawaii," was published in the January 1930 issue of the Chinese Social and Political Science Review.

Subsequently, his pursuit of a career in the field of education in China, and later as an insurance agent after his return to his home town in 1939, deterred further work in this direction. It was not until his retirement a few years ago that Char was able to concentrate on active research. Since then, he has published several original historical papers.

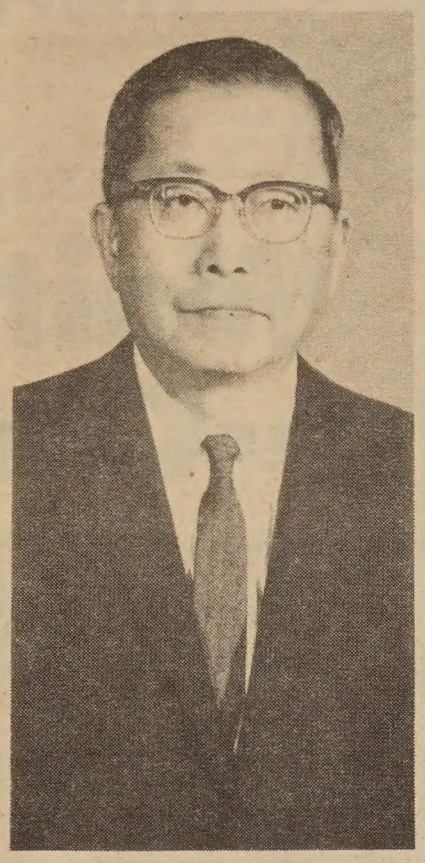
The present work is divided into seven chapters: (1) The Historical Background of 19th Century China; (2) Early Relations between Hawaii and China; (3) The Contract Labor System and Immigration Problems; (4) Economic and Social Development; (5) Organizations; (6) Religions Faith and Practices; (7) Family Histories, Lineage and Genealogy.

The contents generally cover the period before 1900.

DIVERGENT

Being a collection of writings of different authors, the selections in the book reflect a number of divergent viewpoints. Thus, in one excerpt, sugar planters were quoted as saying that Chinese contract laborers were generally contented and happy. A few pages earlier, however, documents of workers' protests against injustices and mistreatment on the plantations contradict these pious allegations.

There are a number of interesting selections, such as the ones on Chinese rice farmers in Hawaii, the Honolulu Chinatown fire of 1900, etc. From its pages, the readers can gain a better understanding of the world of the Chinese immigrants. And although the book deals mainly with Chinese in the islands, there is even information of interest to students of Chinese American history in California. In the article "A Chinese Woman in Hawaii, 1837," Maria Seise is identified by Char as the Chinese servant who, together with two Chinese men, was taken by Charles Gillispie with his household to San Francisco in 1848 in the brig Eagle. For many years, the trio had been widely credited (although somewhat erroneously) as being the first Chinese in California.



Author Tin-Yuke Char

謝廷玉

The book is not without what this reviewer considers to be shortcomings. Coverage in certain subject matters is uneven; e.g., in the chapter on "Religious Faith and Practices" 31 out of 42 pages of text are concerned with the Chinese Christians or the missionaries. While one cannot deny the past and present influence of Christianity upon the Chinese community, the selections do tend to give a disproportionately exaggerated impression of its importance during that period. On the other hand, the sandalwood trade, which gave the Chinese such a deep impression that they called Hawaii the "Sandalwood Mountain," is mentioned only briefly. However, it is only fair to say that the editor probably was limited by the amount of material which is available on each subject.

EXCLUSION

For some reason, the subject of anti-Chinese agitation and exclusion is omitted, although the discerning reader can perhaps get a glimpse of such events in appendix G, "Chinese Mass Protest, 1894," and appendix I, "United Chinese Society Petition to Congress, 1916."

During the last decades of the 19th century, the "Chinese Question" was one of the major political issues in the islands (see Kuykendall: *The Hawaiian Kingdom*, vol. 3). The phenomenon did not quite reach the levels of virulence and violence found on the U.S. mainland, possibly because the white population was smaller than that in California and, also, because the need for the services of the Chinese was greater in the Hawaiian islands.

But agitation eventually led to legislation in 1887, 1888, 1890 and 1892, restricting Chinese immigration. The racist nature of the anti-Chinese measures was shown clearly by the "Reply of the Hawaiian Cabinet to the Petition of the Citizens of Honolulu" in 1889 (not included in the present work). Among the points made was that the restriction on Chinese immigration was essential "to the preservation of Anglo-Saxon [sic] civilization in Hawaii" and that "Chinese are taking away the jobs of white [sic] men."

PIONEERS

Anti-Chinese agitation and exclusion are an ugly chapter in history and deeply affected the lives of the Chinese pioneers. For example, in the late 1880s Honolulu Chinese had to organize a Bureau to Preserve Order (Pao-an Chu, 保安局) and an Association for Mutual Protection (Lien-wei Hui (聯衛會) in order to protect themselves against anti-Chinese acts. The Chinese also reacted strongly to the Chinese exclusion laws. During the 1900s, editor Ch'en I-K'an (陳宜侃) of the Sung Chung Kwock Bo (新中國報) of Honolulu urged a boycott of U.S. goods in order to force the U.S. to change the Chinese exclusion laws. This eventually led to the 1905 Chinese Anti-U.S. Boycott (see Overseas Penman Club: *The Chinese of Hawaii, 1929*).

There is little doubt these events were important factors in shaping many Hawaiian Chinese attitudes toward Hawaii and toward the *haoles*. To this reviewer, they should be an essential part of any history of the Chinese in Hawaii in order to give a more complete picture of the Chinese historical experiences.

Overall, however, the work is a useful reference book of readings on the early Chinese in Hawaii. The author and the Hawaii Chinese History Center are to be commended for making this collection available. This reviewer hopes also that a companion volume will soon follow, covering the development of the Chinese community in Hawaii during the 20th century.

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LOS ANGELES—The East West Players have announced a $500 playwriting award "to stimulate new original plays dealing with pertinent Asian American themes."

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According to Quo, eligibility is not restricted to Asian Americans.

"Throughout the past decade the East West Players have achieved recognition as the forerunner of a unique concept in the performing arts," said Miller. "They have joined the Eastern and Western cultures in the exciting and provocative medium of the stage."

The recipient of the Miller/Quo Award will have the play presented as part of the East West Players 1977-78 season.

For information, write Norman Cohen, administrator, 4424 Santa Monica Blvd., Los Angeles, CA 90029.

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Chinese American Film Director Completes 'Sup Sap Bup Dup'

By FOLK KUHN
Special to East/West

HONG KONG — A Chinese film made here should appeal to audiences in the United States, both ethnic Chinese and others. It is directed by Shu Shuen, a Chinese woman from Los Angeles who in 1962 graduated in cinematography from the University of Southern California.

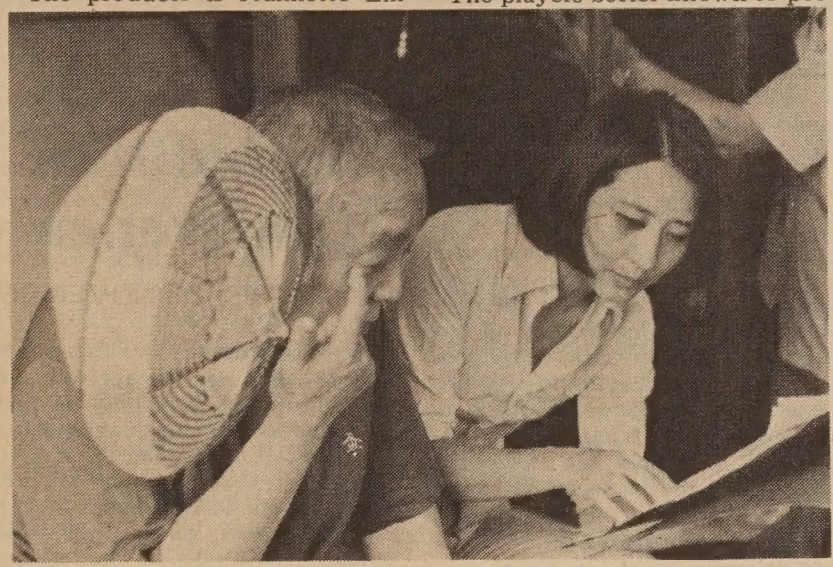
The name of the picture is "Sup Sap Bup Dup" (十三不搭) in Cantonese pronunciation, which means idiomatically "No takers for 13" or "Won't Board No. 13." It is a tragicomedy combining satire with frustration and a fresh look at the life of a lonely refugee professor in this British crown colony.

The producer is Jeannette Lin Tsui, a film star by profession. In this picture, both the producer and the director seem to have set their sights on foreign audiences, though the preponderant Cantonese dialogue should find special favor among Chinese communities in American cities. For northern Chinese, a snatch of Peking opera in it should have a particular appeal.

TOISHAN

This film also has some Cantonese opera and dialogue in the Toishan dialect, which is often heard in San Francisco and New York Chinatowns, according to director Shu Shuen in an exclusive interview.

"There are 28 stars in 'Sup Sap Bup Dup,'" the film director said. "The players better known to people in the United States are of course Wu Chia-hsiang, veteran Mandarin actor and director, and Leung Shing-po, well-known player of the Cantonese stage, screen, and television. I rate Leung as superior to Bob Hope in view of his successes on stage and screen."



Film director Shu Shuen goes over the script with Leung Shing-po, veteran Cantonese actor in the cast. 唐書璇和梁醒波

Shu Shuen said she is one of the four lady directors in the movie colonies of Hong Kong and Taipei. Her most successful production, she said, is "The Arch," with a setting in the late Ming dynasty. which had a successful run in New York, Los Angeles, France and Sweden. In 1968, this picture was presented at the San Francisco Film Festival, the director added, though it has not yet had a regular run in that city.

Recently, Shu Shuen directed a picture here named "China Behind" but admitted the picture has political overtones concerning the Cultural Revolution and is shunned by exhibitors for fear of offending the People's Republic of China.

NOSTALGIC

She said American audiences have a good taste for Mandarin pictures, perhaps more than the ethnic Chinatown residents. The Chinese there would prefer a film in Cantonese and better still Toishan dialect, being very properly nostalgic of their country of origin. "Sup Sap Bup Dup," in her opinion, would meet their tastes not only because of the Toishan dialect and Cantonese opera, but because of 13 stories appearing in one film.

Shu Shuen believes Hong Kong is an ideal center for film production, as it is possible to have a wide range of choice in subjects and presentations without being hamstrung by old-fashioned, restricted or orthodox concepts. She said she would prefer Hong Kong to Taiwan in film production, pointing out that this British colony has turned out more pictures for world markets than Taiwan.

The movie director deplored the crude taste of local movie-goers, as they are unable to appreciate sophisticated productions, but she was quick to point out that Hong Kong patrons have a keen sense of production technique and could detect slight flaws in acting scenes, sound, etc. Their flair, she explained, is due to frequent visits to motion picture theatres, which are doing better business than in the United States.

"Hong Kong people have to go somewhere in their leisure hours instead of staying in their usually crowded tenements and slums," she said in attributing the high percentage of patronage.

CRAZY

"They would have gone crazy if they had been confined to their homes after working hours," she said. "At least, they have to loiter in the downtown streets. By contrast, people in the U.S. would rather stay in their comfortable homes and watch television, but here television cannot replace movie houses."

But the movie expert said local film companies are facing a slump at the moment owing to an economic slow-down in Hong Kong. But local theatres are doing much better business than elsewhere, she noted, and in all performances only one feature film, lasting about two hours, is billed.

Shu Shuen with outstretched hand and script book tells players to take up positions with Hong Kong island in the background. Second on left is a former Miss Hong Kong, Judy Yung.

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AMVETS HONOR COMMANDER WELSH

SAN FRANCISCO — Golden Gate Post No. 34, AMVETS, will be hosting a Chinese dinner for the visiting new AMVET National Commander, Paul C. Welsh, November 9, according to Post officials.

The Golden Gate Post has won the following honors recently: a membership achievement award certificate to charter member James G. Jay; membership pin to Commander Howard F. Woo; and state certificate for excellence to the post's publication, the Golden Gater.

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America-China Trade Remains Unstable, Says Foreign Affairs

(The following is a summary of an article by Alexander Eckstein, published in the October issue of Foreign Affairs. The original title is "China's Trade Policy and Sino-American Relations." Eckstein is a teacher at the University of Michigan and the Brookings Institution. The summary is by Napon Woo. —Ed.)

For the last few years, China's trade with the United States has been fluctuating at a drastic rate. The reasons for these fluctuations are both political and economic.

In 1974, the United States' export to China rose to $820.5 millions and became China's second most important supplier next to Japan. However, this year, U.S. exports to China have amounted to only $250 million, and out of some 100 complete plants purchased by China only eight were American. Many reasons, financial and agricultural, contribute to the decrease in U.S. exports; however, the one serious obstacle that is causing the unstable trade is the lack of formal diplomatic recognition between the two countries.

CHANGES

From 1949 to the present, China has pursued three different foreign policies. The first was characterized by active foreign trade with the Soviet Union and Eastern Europe in the 1950s. As a result of the active trading, China's foreign trade grew much faster than the GNP between 1952 and 1959. However, in 1960, with rising Sino-Soviet tension and the withdrawal of Soviet help, China turned to another foreign trade policy which lasted throughout the 1960s and early 1970s. "Self-reliance," the policy that China took, was opposite to the active foreign trading policy of the 1950s. The inactivity dictated by the foreign policy led to stagnation in China's foreign trade.

At about the time of the Soviet withdrawal from China, the Great Leap Forward brought about a great leap backward by bringing China into a serious depression which led to cutbacks in China's imports and exports. China's economic growth was further reduced by a succession of poor harvests in the early 1960s. China's economy remained unstable until 1972, although in the mid-1960s China's economy nearly recovered, only to crumble during the Cultural Revolution.

In 1972, when China became politically and economically stable, China switched to another policy emphasizing investments and long-range economic development. In a speech delivered at the National People's Congress in January 1975, Chou En-lai said that China "is to accomplish the comprehensive modernization of agriculture, industry, national defense, and science and technology so that our national economy will be advancing in the front ranks of the world." Ever since the new policy began, there has been a 15 per cent increase in exports. The increase in imports during 1973 was 35 per cent.

OIL

New discoveries of oil in China have increased China's foreign trade. Complete plants, drilling rigs, and other equipment along with technical assistance from abroad, must be imported. China has also accepted a more liberal view toward credit and deferred payments, which allows her to do more trading with the foreign countries.

Going back to China's trading with the United States, it should be pointed out that since China is not fully recognized by the United States, she does not receive "most favored nation" treatment from the U.S., and that the U.S. cannot trade with China on a credit basis because of institutional, corporate and individual claims by Americans against assets confiscated by the People's Republic of China. With this in mind, China's trade with the U.S. will probably remain unstable.

China Holds Agriculture Conference

HONG KONG — A Chinese national congress on agriculture wound up a month-long meeting on ways to mechanize agriculture October 19. The congress was attended by 7,000 persons, according to Hsinhua News Agency.

The congress, which studied the example of Tachai, a model production brigade, was the first of its kind to be held in China and has obvious links with the fifth five-year plan which starts next year.

The congress opened September 15 at Tachai before several high-ranking Chinese leaders, notably Vice Premier Teng Hsiao-ping and Chiang Ching, wife of Chairman Mao.

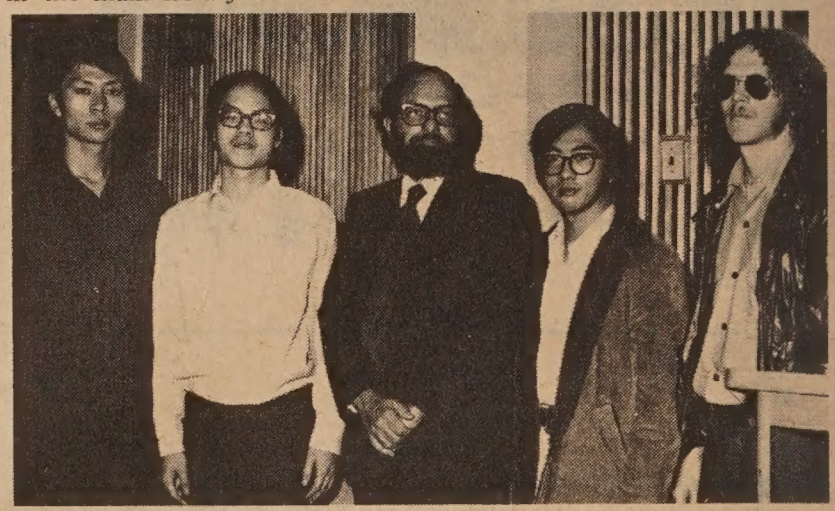
She appeared the following day on the front page of the People's Daily, working on the Tachai site with a scarf round her head and a spade in her hand.

In the summary report delivered by Vice Premier Hua Kuo-feng, the delegates were given five years to achieve farm mechanization. "By 1980, at least one-third of the counties in the nation will match their productivity with Tachai," said Hua.

Library Shows I. F. Stone Documentary

SAN FRANCISCO — In honor of Freedom of the Press Week, the San Francisco Public Library is sponsoring two free showings of the documentary "I. F. Stone's Weekly," about one of America's great investigative journalists. The documentary, made by filmmaker Jerry Bruck, Jr., will be shown Thursday, November 6, at 3:30 p.m. at the Parkside branch library, 1200 Taraval Street, and Friday evening, November 7, at 7 in the main library at Civic Center.

After a showing of the one-hour film, Richard Springer, of East/West and a member of the steering committee of a new journalism organization, the Media Alliance, will speak and lead a discussion on the subject of investigative reporting and freedom of the press in minority communities. The program is under the auspices of the American Issues Forum of the San Francisco Public Library.



OUTSTANDING ACHIEVEMENT — Four students of engineering technology at City College of San Francisco were awarded checks for $150 each by Standard Oil of California. Sidney Messer, chairman of CCSF's Department of Engineering, is shown (center) with students Jacques Kong, Jeff Jeong, Larry On and Keith Blei.

Dr. and Mrs. Kenneth Washington were guests of honor at a luncheon given by the newly formed Asian Coalition of the San Francisco Community College District. Dr. Washington is the new president of City College of San Francisco. (Photo by Bob Tuttle)

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MABEL'S TABLE

By MABEL LAI

FILLET OF FISH IN TART SAUCE

1 lb fillet of rock cod or sole
2 egg whites
3 tbp. corn starch
1/2 tsp. salt
2 stalks scallions, cut into 1/2" pieces

Sauce:

1 cup water
1/2 chicken bouillon cube
2 tbp. brown sugar
1 tsp. light sauce
1/4 tsp. MSG
1 tbp. vinegar
2 tbp. catsup
1 tsp. sesame seed oil
2 cups oil for deep frying

Method:

1. Wash and dry fish with paper towel. Cut fish with the grain into 1/2" x 1" pieces.
2. Mix fish with egg white, corn starch and salt. Refrigerate for 30 minutes.
3. Mix sauce in small pan. Bring to a boil, then simmer for 1 minute.
4. Heat a wok. When hot, pour 2 cups of oil in. When oil is hot, stir in half fish mixture. Stir once and lift out. Repeat with the rest. Total frying time is about 1 minute.
5. Drain oil. Pour sauce into wok. Stir in fish gently till all pieces are well coated with sauce. Add scallions
6. A little bit of corn starch may be needed to thicken the sauce if it is too thin. If that happens, mix 1/2 tsp. corn starch with a bit of water and stir into bubbling sauce. Keep stirring till sauce thickens.

McDonald Foothold in HK Sells 7,000 Hamburgers a Day

By RICHARD BORSUK

HONG KONG (PNS)—The expression "as American as apple pie" may soon become "as Chinese as apple pie," thanks to McDonald's hamburgers' latest foray into global franchising.

Ignoring warnings that its food would not agree with Chinese palates, the hamburger empire has now established a foothold in this British colony where 98 per cent of the 4.3 million residents are Chinese.

The first store was opened this January, and two more will open by the end of this year. It is expected there will eventually be about 20 here.

APPLE PIES

Each month, the store has sold more apple pies (about 10,000) than any other of the chain's 3,300 stores across the world. Hamburger sales are totaling about 7,000 a day.

"We're doing better business over-all than 90 per cent of the McDonald's in America," said managing director Daniel Ng, whom friends now call the "Hamburger King of Hong Kong."

Ng takes particular pride that McDonald's is proving successful here while other American fast-food imports have failed. The latest and largest flop was Kentucky Fried Chicken, which last year had to close down the 11 stores it had opened in 1973.

Food industry experts have suggested various theories on why Kentucky Fried failed while McDonald's is making it big. One is poor management, including the precipitous 11-store leap into the market.

Another is that Colonel Sanders didn't understand local customs. According to this theory, the slogan "finger-lickin' good" was a hindrance when translated into Chinese, because the Chinese don't lick their fingers during or after eating.

A third theory is that something in the batter was foreign and didn't go down well with local stomachs.

IDENTICAL

But it seems that all McDonald's products are going down well. The taste is identical to McDonald's in America, as is the preparation, right down to the amount of grease in the french fries.

The menu is identical, too, except for the addition of tea as a concession to local eating habits. Each item has been given a equivalent Chinese name.

All the food is imported from the U.S. except the buns, but they also taste the same since they are made locally to McDonald's strict specifications.

Items are priced quite comparably to those in America: the equivalent of 32 cents for a regular hamburger, and 70 cents for a Big Mac.

The high rate of apple pie sales can probably be attributed to novelty. In America, Ng says, pie sales aren't so high because everyone's mom makes better ones at home. "Hong Kong mothers don't know how to make applie pie, least not yet," he noted.

Local people don't know how to make hamburgers either, though they've been trying for a number of years.

CAUTIOUS

Another ingredient in McDonald's success has been the chain's cautious approach to expansion, unlike that of Kentucky Fried.

The official campaign to introduce the McDonald's name—practically unknown to everyone except the 7,000-member American community—soon ended when the public relations firm handling the account was dropped as unnecessary. Hong Kong is a city where word of mouth travels faster than the speed of light.

The little advertising that was done before Ng dropped his PR firm was directed at teenagers and children, not at the general public.

About one-half of Hong Kong's population is 21 years of age or younger, and McDonald's long-range success hinges on this group.

"We ignore the older Chinese population as we can't expect them to eat this," Ng says.

The strategy has so far proved sound. Large numbers of young people, who have adopted many American tastes in fashion and music, have flocked to the stores.

Ng, who is a 50-50 partner in the $1-million venture with McDonald's Corp., says he will continue to expand at a slow pace. But he seems increasingly confident McDonald's will become a fixture in Hong Kong.

"Up until now, we've been so successful and busy here that we've had no time to consolidate and expand our basic operation," he said. "Now we're getting ready to move on."

MOVE ON

Ng anticipates that McDonald's will eventually move on to Singapore and the Philippines.

Hong Kong was the third Asian location for McDonald's, the first two being Tokyo (now with 60 stores) and Guam.

Holder of a master's degree in engineering from the University of Chicago, Ng once admitted that he never ate a single McDonald's hamburger during the seven years he lived in America.

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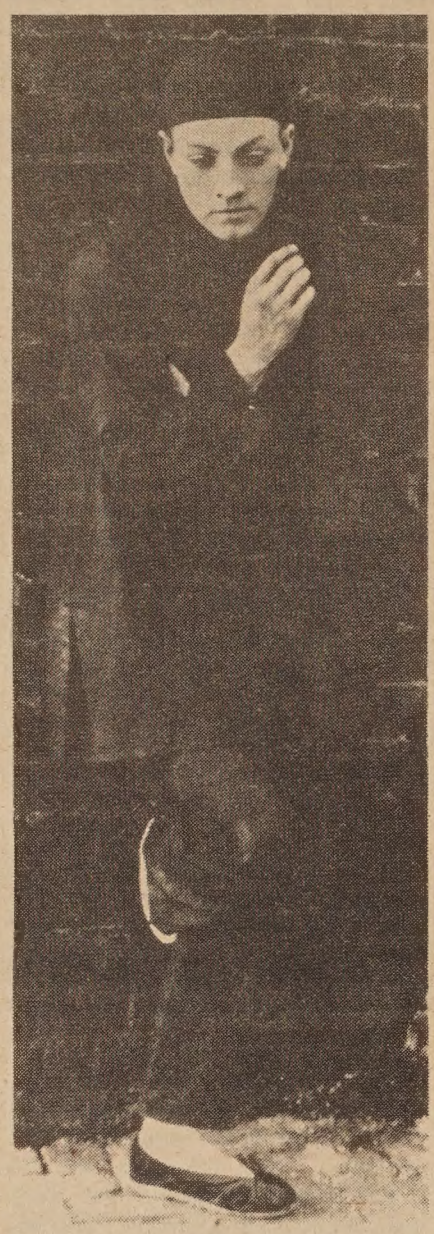
PROGRAM NOTES

Surf Celebrates Griffith Centennial with Homage



• The hundredth anniversary of the birth of film director D. W. Griffith will be celebrated in San Francisco at the Surf Theatre (Nov. 6–16) and in Berkeley at the Pacific Film Archive (Nov. 10–11) by showings of many of his rarely-seen classic films. The Surf will feature several showings of his two epic films, "Intolerance" (1919) and "The Birth of a Nation" (1915), during a 14-day, 10-film run. The Archive will screen "The Girl Who Stayed at Home" (1917) and "True Heart Susie" (1919).

One of Griffith's most famous works, "Broken Blossoms" (1919), will be shown at the Surf next Monday night with "Way Down East" (1920). "Blossoms" has been described as Griffith's "most perfect film." The Surf says the film "replaces large-scale action with lyrical atmosphere and intense emotion. A rapturous Lillian Gish performance sparks this tale of temple bells, lovers and tears with Richard Barthelmess in his celebrated role as an idealistic Chinese hoping to spread Buddhism to the West." The film was pre-screened last week for the critics.

Barthelmess, who plays a character called "The Yellow Man," presents a less stereotyped portrayal of a Chinese than occurs later in many sound films. This isn't saying much given the mentality of, say, Walt Disney productions, which present a grossly offensive Peter Ustinov playing a double-dealing Chinese spy in "One of Our Dinosaurs Is Missing" (1975). Griffith scripts a "yellow man" who is neither sexually depraved, as was the case in the Fu Manchu series, nor passive and non-violent, as were the portrayals of the many whites who played Charlie Chan. In "Blossoms" the Chinese man takes the law into his own hands when the woman he loves is brutally mistreated and finally killed by her bullying, prizefighting father (played by a young, muscular Donald Crisp).

There are several nice touches in the film. The wide-eyed do-goodism of the missionaries who went to China to "educate and convert the savages" is satirized by Griffith none too gently. It is the yellow man who tries in the film to bring civilization and peace to the barbarous Westerner. Griffith, who wrote the film, shows sailors fighting among themselves in the East and has spectators cheering the bloodlust of the prizefights in America.

There are opium dens and a Chinese called "The Evil Eye" in the film. But such stereotyping is less offensive in a 1919 film than it is in 1975. All the films in the series will be shown in 35mm prints, and organist Robert Vaughn will provide live organ accompaniment for many of them, including "Blossoms." The use of tinted color by Griffith in "Blossoms" adds to the lyrical quality of the film, which he based on "The Chink and the Child" in Thomas Burke's "Limehouse Nights."

• The Japanese American Citizens League's weekly newspaper, Pacific Citizen, reported last week that there are conflicting reports "about the quality and historical accuracy" of the upcoming NBC-TV film "Farewell to Manzanar" (E/W 7/16, 7/30/75). According to the Pacific Citizen, the Manzanar Committee was "reliably informed a preview had already been held in San Francisco, drawing mixed reactions." The Committee, which had some input in July in the shooting script, on October 17 asked for a preview of the film based on these reports.

According to one source contacted by East/West, there was a screening of a rough cut of "Farewell to Manzanar" in San Francisco. The film, however, is still being edited and won't be shown on TV until next year, probably near the date Executive Order 9066 was signed, February 19. This source gave the film a good review. The director of "Manzanar," John Korty, was in attendance at the recent San Francisco Film Festival. When asked about a screening of the film, he replied that NBC would probably not like the film pre-screened at all, or at least not until just before the air date. Sue K. Embrey, spokesperson for the Manzanar Committee, complained in the October 17 statement that the group's input was "minimally accepted" and that the Asian actors and the Korty film crew regarded the group with "much apprehension and suspicion."

• "Bay Scene 7" on Saturday, November 8, at 7 p.m. on KGO-TV features a segment with Eric Chan, concert pianist at S.F.'s Conservatory of music, and his family.

(This week's Program Notes by Richard Springer.)

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U.C.L.A.School of Social Welfare will be recruiting prospective applicants for 1976-77 year. Recruiters are seeking persons of diverse ethnic backgrounds. Wed. 11/5 and Fri. 11/7 7:00 p.m. to 10:00 p.m. Cameron House 920 Sacramento St.

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EVENTS

WED., NOV. 5, 12 NOON
John S. Service speaks at Commonwealth Club Luncheon; St. Francis Hotel, SF.

WED., NOV. 5, 7 P.M.
Readings by third world poets; Western Addition Library, 1550 Scott at Geary, SF.

THURS., NOV. 6, 7 P.M.
Docent lecture: "Contributions of the Chinese in the Building of the West" by Him Mark Lai; Culture Ctr., SF.

FRI., NOV. 7, 8 P.M.
Lecture by Senator Daniel Inouye, "Certain Unalienable Rights"; Lone Mountain College, 2800 Turk, SF. Free.

SAT., NOV. 8, 1–5 P.M.
Asian Law Day, UCLA School of Law, Los Angeles.

SAT., NOV. 8, 8 P.M.
Chinese Chamber Orchestra and Dragon Singers Concert; Chinese Community Ctr., Oakland. Free.

SAT., NOV. 8, 7:30 P.M.
CACA Oratorical Contest; 1044 Stockton St., SF (982-4618).

SUN., NOV. 9, 1:30 P.M.
"The Mother Goddess in Asian Art," special docent tour at Asian Art Museum, Golden Gate Park, SF.

SUN., NOV. 9, 3 P.M.
Lecture on vegetarianism by Dr. Norman Seaton; Homestead Community Rm., 5757 Geary Blvd., SF. Free.

TUES., NOV. 11, 8 P.M.
Slide/lecture: Life and work in China's rural communes, by Jack Chen; Chinese Culture Ctr., 750 Kearny, SF.

THURS., NOV. 13, 6 P.M.
Chinatown–North Beach District Council health committee meeting. Topic: health systems agencies; 1490 Mason, 2nd fl., SF.

FRI., NOV. 14, 8 P.M.
Lecture on Chinese music by Prof. Liang Ming-yueh; Chinese Culture Ctr., 750 Kearny. $1.

SAT., NOV. 15, 7:30 P.M.
Slide/lecture: A Chinese American's slide view of China today, by Richard Ching; Chabot College, Hayward.

SAT., NOV. 15, 7–12 P.M.
International Food Fest & Party, Buchanan YMCA. (776-4257)

SAT., NOV. 15, 8 P.M.
Chinese Chamber Orchestra and Dragon Singers Concert; CACA, 1044 Stockton, SF. Free.

THURS., NOV. 20, 9:30 A.M.–NOON
CAA Mass Media Workshop; Chinese Culture Ctr. (398-8212)

FRI., NOV. 21, 9 A.M.
Chinese American Health Conf.; New York Academy of Medicine, 2 E. 103rd St., NYC.

SAT., NOV. 22, 7:30 P.M.
Chinese American Youth Orch. concert; Chinese Culture Ctr. ($1 advance, $1.50 at door)

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Captain Check Yee, Journalist Turned Salvation Army Commander

By ELIZA CHAN

SAN FRANCISCO — "Theology is not our big concern. The vigor behind the Salvation Army should be simple enough to be understood by an illiterate, yet can't be fully interpreted by any great philosophers," said Captain Check-Hung Yee, commanding officer of the Salvation Army Chinatown Corps.

Through the three "S" ideals—soup, soap, salvation—the Army hopes to serve every member of the family, and every family in the community, said Captain Yee.

Captain Yee.

The Army's new hall, at 1450 Powell Street in Chinatown, provides recreational facilities, auditorium, and study rooms for community use. The government-sponsored Cooks' Training School held in the corps kitchen boasts a 100 per cent job placement. The organization offers accommodations and a low-cost hot lunch (still at 40 cents a meal) to senior citizens. Its staff also works with unwed mothers, alcoholics, drug addicts, and prisoners. Special succor groups are set up during emergencies, and plans for a nursery are in process.

'TEMPLE'

The modern, four-story edifice, which its Army soldiers call the "Chinese Temple in the Sky," was opened in November 1972. The old office on Sacramento and Waverly now houses ten of the 26 residents of the Sai On Residence project for senior citizens.

In the Captain's daily routine, the word "success" reads: the utilization of one's own capacity and ability. At 4 p.m. on a Friday, Capt. Yee had already finished his visits with some prisoners, laid a dead friend's body in the soil, borne witness to a newly wed couple, sent money to help a Chinese who had been involved in an accident in Germany, and was taking a nap in his office. There were still meetings to be held, and hospitals to visit; he would probably end his day late at night reading six or seven newspapers and magazines.

JOURNALIST

"I like to read, and writing is my second life," said the Captain, as he recalled his earlier days working as a journalist in China. He spent five years with a newspaper in Canton, working up from a copy-boy to an editor. In fact, he is still writing regularly for the Chinese section of East/West and other publications.

A recent march of the Salvation Army in Chinatown.

How did this young journalist come to be a commanding officer of the Salvation Army?

It all began 25 years ago, when his wife asked him, "What can you do to make other people remember you after your death?" To this, the young journalist sighed and told his wife that such ambition was behind him already, especially when he had to support a family. Yet, the question bothered the couple, until Capt. Yee and his wife enrolled in the Salvation Army's School for Officers' Training in San Francisco some years later. Since then, they have been working with the organization. Now, the couples' ambition is "to serve and to save," which is what every Army soldier strives to achieve.

To the Yees, the Salvation Army is something more than social services and religious gatherings. It is part of the family, for the Captain's wife, daughters, brother, and brother's wife all work with the corps. "This is a family organization, wherein an individual's family, the family of God, and the family of all neighbors are involved," added Capt. Yee. The Yees may not be rich (the Captain gets $94.50 a week and housing benefits from the Army), but they find "richness in the harvests of body and soul."

REWARDING

The Captain finds his job rewarding, and says it always makes him feel "young at heart." He proudly displayed pictures of his young soldiers, good times at summer camp, the "Faith Unlimited" singing trips to the Far East, and his three young daughters.

From the time when William Booth founded the Salvation Army more than 110 years ago, its soldiers have never ceased to fight human weaknesses. Under the guidelines of the Army's founder, Capt. Yee and his troop are now marching toward the Chinatown corps' 90th anniversary next year.

Petals of the Mind

Lines written on a painting

By Tseng Ta-yu
copyrighted 1975

AUTUMN

Seemingly the reeds are clothed
with fluffy snow
And the maple trees mantle
with scarlet clouds.
Whence comes the song of the fisherman
or woodcutter
That startles a group of crows
to scatter around.

PINES AND JUNIPERS

Whence come these majestic beings
before my eyes?
How they stretch their hands in pride
to touch the sky!
How they stand like green dragons
a thousand years!
Oh, all pines and junipers are deities
of this human world!

題畫詩
曾大猷

秋景

蘆花如負雪
楓樹若坡霞
何處漁樵曲
驚飛一隊鴉

松柏

何來巨物在眼前
傲然舉手欲攀天
聳立千歲若蒼龍
人間松柏皆神仙

India Claims Border Incident

HONG KONG — The Indian government has charged that a Chinese border patrol killed four Indian soldiers near the Tibetan border on October 20.

After India lodged its complaints, the Chinese government, through its press agency Hsinhua, issued a report saying the Indian soldiers had crossed into Chinese territory and refused to retreat. A battle ensued which resulted in some Indian casualties.

TAIWAN RICE OUTPUT UP 4%

TAIPEI — Rice production this year is expected to hit a record high of 2,550,000 metric tons, an increase of four per cent over last year, the Taiwan Department of Agriculture and Forestry said last week.

The department said typhoons and rainy weather, which caused some delay in the harvest, did not produce any adverse effects upon the volume of the crops as a whole.

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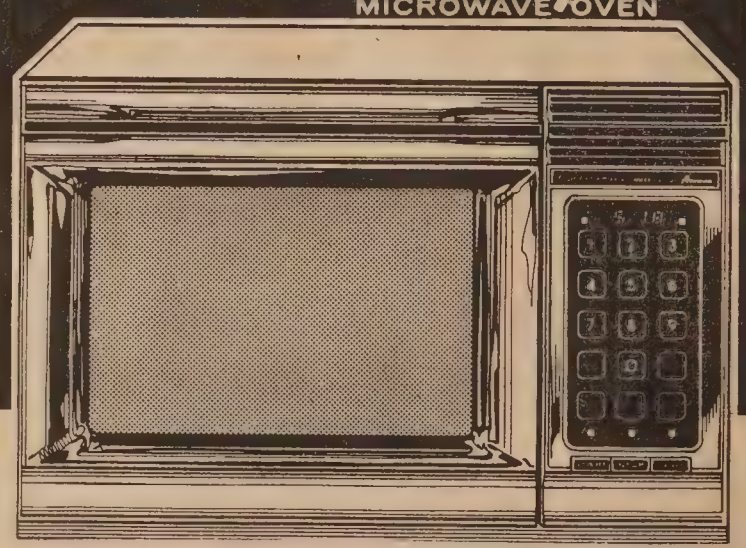

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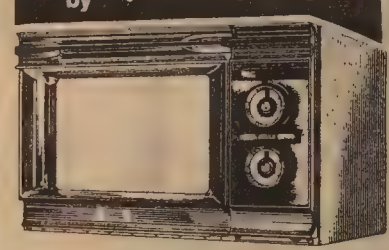

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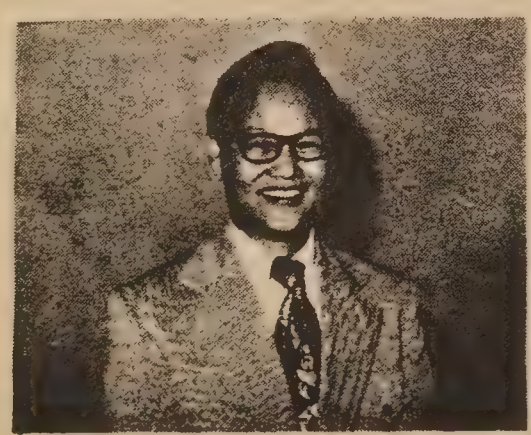

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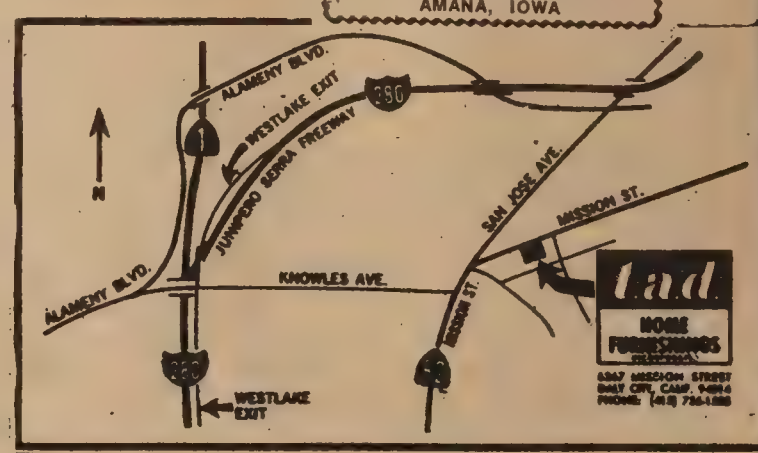

短聞

＊陳依範演講『中國農村公社』

（本市訊）中華文化基金會邀請作家陳依範於十一月十一日（星期二）晚八時在文化中心禮堂演講『中國農村公社生活及作業』。

陳氏爲前中國外交家陳友仁之哲嗣，出生于千里達，在英國受教育，一九二七年初訪中國，後任作家漫畫家及編輯達二十一年之久，曾在一九六九下農村居住年餘，此次將講述其在農鄉親歷經驗。

＊本埠文化中心籌款音樂會

（本市訊）三藩市中華文化基金會舉行華裔青少年樂隊籌款音樂會。時間：十一月廿二日晚七時半。地點：堅尼街七五〇號文化中心禮堂。節目包括「梁山伯和祝英台」小提琴協奏曲及巴哈「白萊頓堡」協奏曲等，由陳泰華指揮。門票一元半（預訂優待一元）。

＊加省首半年內人口增廿三萬

加省的人口越來越多了，據加省經濟署的統計，本年六月底，估計加省在七五年增加了二十三萬一千名市民。其中十萬〇一千人是由外省搬來加省，七萬五千人則由外國移民來加。過去十二個月來，加省總共有三十一萬五千名新生嬰兒誕生，而離開加省的市民，則不甚踴躍，以致造成加省人口猛多的現象，估計目前已有二千一百一十萬人，成爲全美人口最多的省份。

過去五年來，加省的縣份中，以柯連治縣人口增加最速，共增加了二十七萬三千六百六十七名市民，而山打卡拉縣及山姐姑縣則分居二、三名。

＊家庭計劃所主任

華埠北岸區家庭計劃指導所，經聘定余梁希齡女士爲新任行政主任。

該指導所係由聯邦衛生教育福利部，及加省衛生部資助，設有成年及青年組，職員通曉英語、三邑、四邑、國語、上海話，除在所內答詢各界人士有關節育、懷孕、婦科檢查、婦女更年期等問題外，並作家庭訪問、探親，新爲父母之家庭主婦，所內設有診所，爲年青婦女健康服務，地址：哥崙布街五一一號，電話三六二—五七二八。

＊屋崙獲款重建

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此款項撥發計劃中亦包括組織一屋崙銀行及儲貸會之財團提供房屋貸款供低收入人士申請購屋。重建房屋大部份位於北屋崙以及五八〇公路以西之地段。此項撥款借貸利息爲四厘五，供低收入市民借貸之用。

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金山客批世情

與馬成婚

加羅拉度省有人將一馬帶至市府婚姻註册處，請求與馬成婚，要發結婚證書。

金山客曰： 中國「媽」字，從女從馬，豈亦與此有關耶？

啤酒肚

非洲大象，喜歡飲啤酒。

金山客曰： 世人以啤酒肚形容大肚皮者，觀象之肚，亦可信爲嗜啤酒者矣。

誰做學生？

南加路連拿省立大學開設「性講座」，教人「做愛」，因并無學生選科而取消。

金山客曰： 此無他，自從美國人倡性解放以後，對於「做愛」，人人均可成爲教授矣，誰做學生？

險過剃頭

香港一理髮師傅發狂，揮利刀割傷四人。

金山客曰： 險過剃頭，此之謂也。

單方面受信

影星何守信歐嘉慧發生婚變。

金山客曰： 婚姻乃男女雙方之事，單方面「守信」，又「何」濟於事？

棋高一着

前世界棋王史巴斯基，終於獲得政府當局批准與法籍女郎結婚。

金山客曰： 此事曾有波折，所以方「終於」結婚，以此而言，亦算「棋高一着」也。

得啖笑○○○ 現場錄音

并非迷信

甲：眞係唔好彩嘞，我地琴晚食餐，本來係十個人嘅，食出十三個人。

乙：乜你都迷信「十三」嘅？

甲：咁又唔係。

乙：點解你話唔好彩嘞？

甲：琴晚我請餐囉嗎，多俾三個人餐費，咁重唔係唔好彩？

短聞

＊跑華街托兒所

跑華街天主教托兒所，因太陳喜，原定數月內停辦，十月廿三日開董事會議，余河提議略加修理，遲兩年再行計劃改建或其他辦法，即席某華商捐款數百元，多數通過，遲兩年方討論停辦。

＊汽車登記全年制

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寂寞的中國人

西方人，特別是盎格魯撒克遜人，把家庭視作他們堡壘，他們最能忍受孤獨，也相當的喜歡孤獨。

在春秋佳日的公園裏，公園的長櫈上便併排坐滿了這些老翁老婦，他們時而望天遐思、時而閉目養神，彼此間絕少交談，連打個招呼都好像多餘。

他們的子女也許遠在他方、也許近在隣街，但兩代之間並無晨昏定省的密切的往還，如果兒子走得動，多去看望幾次寡母，也會讓她受寵若驚。

但是，他們間並沒有誰在抱怨，因爲這就是他們的社會和家庭的制度和傳統，他們得之於祖宗、也傳之於子孫，自己長成時離開父母獨立、自己老病時也不期望兒女衣不解帶的侍候，一切進行得那樣的自然，沒有誰覺得這中間有什麼不對。

國家不幸，一些中國人避難來此，既然暫時回不去、或索性不回去，便毫無選擇的闖入了這個文化與價值觀念完全有異中土的西人社會。

比較幸運的，是趕來依附華埠的這批人，因爲華埠雖然包圍在海樣的西人社會裏，但仍能勉強維持自己的文化與傳統。在這裏，大家帶來並持續着中國家族、鄉里的制度，也頗能保持着中國的習慣與風俗，甚至，在許多的生活面裏，還洋溢着南中國城鄉的特有氣息。

因此，縱使你一個人獨居於此，你還不致有孤獨無聊的感觸。

可是，這幸運並不是每個中國人都能享有的，那些爲了理想、爲了事業、也爲了生活而獨處在完完全全的西人社會裏的中國家庭，却靜靜悄悄的跌落在孤寂的人海裏。固然，在那些遠離華埠的城鄉裏，獨立而居的中國人，都是些較能接受西洋的文化與價值觀念的，而且他們與西人間多有着公的聯絡、偶也有私的交往，可是，由於身世與文化傳統的不同，總難眞正的打進西洋社會。

再說，即使你打進了，你仍然發現那是個喜歡孤獨也崇尚獨立的社會。

這大概便是最近劉大中教授自覺病入膏肓，而夫婦倆毅然携手同去的背境，若然，這眞是這一代中國人的悲劇。

警察罷工

在資本主義的社會裏，勞資對立是個難以解開的死結，而罷工是解決這個死結的重要法寶。藉著這個靈驗的法寶雇主無法任意剝削工人，爲所欲爲。勞動者可以透過罷工，與雇主進行談判，爭取應有的保障。於是，在西方國家的經濟結構中，罷工成爲勞資對立的解決良方，也是貧富過度不均的一種平衡途徑。

凡事物極必反，同樣的，在美國社會的變遷中，由於受了社會主義的影响，工會力量在這個世紀來，急速上升，勞資對立的制衡關係，發生偏差。某些工會過度發展，形成龐大的勢力，造成美國政治的利益團體與壓力團體，使得政府官員或民意代表，基於本身的政治利益，不敢不言聽計從，像警察工會，就是一個很好的例子。這個與社會大衆生命財產有着切身關係的團體，聲勢驚人，動輒以罷工要脅，並要求大幅度的加薪。在工會制衡力量過份發展中，罷工已經由勞資對立的解決良方。變成工會操縱政治的本錢，爭取本身利益的武器。

誠然，由於任務特殊，生命經常遭受威脅，警察人員理應獲得合理的待遇。但是，過度主張自己的利益，甚或認爲自己的利益，大於公衆利益，以納稅人的錢，增加少數人本身的高薪總是種不公平的現象。我們尊重警察的職務，但是我們反對警察成特權階級。我們承認警察有要求合理待遇的權利，但是我們不希望警察把罷工當做自私的武器，尤其反對警察濫用這個影响公衆私益的武器。

看好書

「旅人的故事」——鍾梅音作。鍾女士爲名散文家，現居新加坡。著有「十月小陽春」、「摘星記」、「師笑人間」及譯動文壇的「海天遊踪」等。本書內容充實，圖片新穎，是本具娛樂性兼能提高智識水準的遊記。（每本二元七角半，郵費二角半）。

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「江湖行」——鄭家鍾著集。爲鄭氏江南旅行寫生之作。蘇州園林、漁村、西湖綠柳、桃花、太湖、黃渝烟波，均收入冊中。尤以水墨遠寫，氣韻蒼勁，眞名家手筆。（每冊三元半，郵費二角半）。

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眞理隨筆　余卓雄

金縷玉衣長生願

一九七五年夏天，舊金山的太陽一直在鬧情緒，躲起來就是兩個月，霧從太平洋滾滾登陸，好像一大盆倒瀉了的白烟，眞可以用手把它抓起來……

霧到金門公園，那十幾里的綠土便變了色。在蒼白中，那條在風裏飄動的紅色橫額倒很有精神：「中國出土文物展覽」。

八十多萬人在這幾個中國字下面進門去，沒有人喧嘩，有的是驚訝；也沒有人搶先恐後，因爲放在大家眼前的是一個三十萬年的「中國」，爭一兩分鐘的遲早，在原始人和光年之前，實在有欠恭敬。

入到了亞洲藝術博物館，人羣像潮漲時的魚隊一路向上游，朝代便落在他們後面。

「看呵，這就是了。」一個似童話中的聲音忽然迸出來。

「是甚麽？」

「玉衣！還不快留心看。」

「魚」隊在一個玻璃櫃前着了魔地停住，半信半疑地，引起一陣輕微的騷動。

玉衣在冷冰冰的射燈下靜靜地躺着，淡綠的顏色，缺乏生氣，聽說它已經躺下了二千三百年。起初，許多人費了九年的功夫，才把這二千多塊的玉片用金綫縫起來，穿它的人該多麽福氣呵。

然而，當那個主人穿上玉衣的時候，早已沒有氣息了，他的靈魂肯一輩子被困在這翡翠籠裏嗎？如果要保存的是一副肉身，那麽肉身呢？肉身被搬離了玉衣，長生夢消；那些沒有玉衣的平民怎樣追求永生？永生僅是靠金縷玉片包起來的一個死屍嗎？

「他們在想些甚麽？」我這時倒不想看玉衣了，看生人還更有意思；「有多少人會想到自己呢？若干年後，我們也有資格被放進博物館去啦。」

耶穌說過：「人若賺得全世界，賠上自己的生命，有甚麽益處呢？」又說：「財主進天國是難的。」他們甚至不能使鬼推磨。

加利利的山麓，和中國的池塘畔一樣，從創造以來便長滿了野草小花，它們是牧童的好朋友，鷄鴨在其中追逐嬉戲，耶穌對跟隨着他的人羣道：「不要爲生命憂慮，吃甚麽，喝甚麽。又爲身體憂慮，穿甚麽，生命不勝於飲食麽？身體不勝過衣裳麽？」

他就是沒有提過玉衣。

「何必爲衣裳憂慮呢？你想，野地裏的百合花，怎麽長起來？所羅門王極榮華的時候，他所穿戴的，還不如這一朵花呢。」耶穌說得那麽動人簡潔；使整個山頭的花草感到從來所沒有過的光彩。

人總是先想到外表，或僅想到外表。然而玉衣裏面的不過是個可朽壞的人，不能承受那不朽壞的世界，除非他披着「新我」。

有一個嬰孩，在馬槽中誕生，他的母親馬利亞把他包在一塊廉價的毛布裏。他死時被掛在十字架上，赤着上半身，因爲行刑的士兵早就拈鬮分光了他的衣服。一個旁人把一匹細麻布捐出來，才算裹好了他的屍身。到了他復活的早晨，連這捲布也留下在墳墓裏……

二千年來，信他的人，把衣服穿在赤身露體的人類身上。

「讓我們向前行！」博物館的守衛人員催促在凝思中的「魚」隊；「外面還有成千等待着看的。」

他們要在今天裏看昨天，明天……

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盧燕獲金馬獎

盧燕，獲選爲今屆金馬獎最佳女主角。盧燕特別由羅省飛到台北領獎，她是衆多影星中最受歡迎的一個，十月三十日登台領獎時也獲得最熱烈的掌聲。不過，她謙說，要演戲演得好，最主要是得到片中其他演員的協助。

在邵氏「傾國傾城」中演西太后極出色的

盧燕

短聞

＊灣區快車加價

自本週一始，灣區快車票價增加，除市內基本票價將降低五仙外，其他遠程票價均增加。

屋崙埠及三藩市內乘坐灣區快車之基本票價，將自三角降至二角五仙。

自卜技利埠至三藩市下埠商業區之票價原爲六角五仙，自本週一始將提高至八角五仙。

自列治文埠至本市，由八角五仙提高至一元，自奧令達至本市由八角五仙增加至一元一角五仙，由希活至本市票價將自一元增加至一元二角，由康柯至本市票價將自一元二角增加至一元三角五仙。

由帝利市至本市票價將自三角五仙提高至五角五仙。

＊灣區音樂會

（本市訊）華人管絃樂團與龍吟合唱團，定十一月八日下午八時在屋崙中華文化院及十一月十五日下午八時在三藩市同源會開音樂會，由黃燮堯指揮中國及西方名曲，包括黃自作長恨歌及莫扎特D調合奏曲等。不收門票。

＊抗議關閉警局　萬餘居民示威

（紐約訊）華埠及鄰近各社區萬多居民，上週在紐約市政廳前示威，抗議市政府決定關閉華埠的五區警察分局。

他們高喊着「拯救華埠」，「我們要安全」及其他口號。示威者遊行時，秩序良好。

中華公所主席李文彬在「告僑胞書」中指控市政府忽視華僑社區的福利，不斷削減華埠的教育、醫藥、文化和安全等計劃的市府預算。他要求市政府保留華埠的警察局。

李文彬及其他十一位示威代表獲得市府官員的接見，市府接受了他們的請願書。

亞裔拒參政府美展

（上接首頁）

的宣傳品，和紀錄畫展在各地展出的情況，與及報導亞裔的其他藝術品的費用。

方氏又說，這次在首府展出的亞裔作品僅有一百六十件，並不能算爲有代表性的展覽。我們需要一冊目錄，將不能在首府展出的藝術品予以介紹。而且在州長辦公處所舉行的展覽，並不受人注意，我們希望能將之送往加州各處展出。

巴加氏說他們是極端份子，方氏認爲是一種侮辱。他在三藩市市政府工作八年，而於九年前，即在地場博物館展出他的作品，獲得很好的聲譽。他說，我是亞里桑那州的顧問，對於這次的亞裔作家畫展，我並不想作什麼指斥，但我敢確定地說，那些作品，並不能代表亞裔藝術家的創作。

巴加氏說，北加州的藝術家，可於遲些再另行開一次展覽。但方氏則說他沒興趣與巴加氏合作，並認爲其他弱小民族的藝術家，對巴加氏亦不信任。

此外，與巴加氏意見不合的社區負責人，計有三藩市菲律賓創作中心的路布氏，二埠州立大學的教授菲拉，三藩市華埠社區藝術計劃的前屆主任卞女士。

路布氏對本報記者說，巴加氏太過份了。我並不是由他推選的。他選出三位亞裔藝術家，協助他與北加州的亞裔畫家接洽。而他則分別與南、北加州的畫家晤談，採用離間的手法，利用這一批以對抗那一批，以達成他那逐個擊破的目的。他又說，巴加氏說話時很魯莽，所說的多不切實。他在南加州所揀選的二十個成員之中，竟有七個並不是藝術家。他又認爲在加州首府的展覽場所過於隘，所以印備目錄是很重要的，因爲亞裔藝術家的創作，有待那詳備的目錄以資宣傳。

本報已就此事向巴加氏徵詢意見，惟尚未獲得答覆。而州政府新聞處主任詹森則說，關於甄選作品，並非由州長辦公室主理，而是交由藝術行政處負責。他又說，此次展覽，時間將爲一月，相信前往州長辦公處參觀的，人數定必不少。惟因尚有其他項目有待展出，故此次的亞裔畫展，決定期滿即止，決不展延。

過去數月來，先後在州長辦公處展出的，有印第安人、墨西哥人和黑人的藝術作品。詹森說，每次展出的經費爲三千元，都是由州長於一項特別開支中撥給。現在籌備中的，有婦女和囚犯的作品展覽。

據說在本星期，各弱小民族將於三藩市舉行一次大會，將州長和他的行政主任採用兩面手法而把南北加州的亞裔藝術家逐個擊破的各項問題提出討論。（史賓格作，于姜譯）

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林翠・唐書璇拍「十三不搭」

（東西報訊）林翠製片、唐書璇導演的新片「十三不搭」將來美上映。

唐書璇家在羅省，曾在南加州大學電影系畢業。她第一部電影「董夫人」曾在一九六八年三藩市電影節中映出一場。後來這部片在紐約、巴黎、香港、瑞典等地方上映，深獲觀衆好評，可惜還沒有在三藩市正式上映。

「十三不搭」一題材是諷刺一個在香港的離民教授的生活。唐書璇說這是一個悲喜劇，片中以廣州話對白，但略有京劇和台山話，對美國華人可有點親切感。

「十三不搭」動員了二十八位明星，大概也是因爲林翠和電影界的關係好，大家都樂意幫忙。

婚次兩去過把，心開別特得笑，候時的起一（左）璇書唐和（右）翠林。了開拋都惱煩的敗失姻

唐書璇對本報記者說她認爲香港是製片的理想地。以拍電影來說，香港比台灣好。並指出香港拍的片推銷國際市場遠比台灣多。她在拍「十三不搭」前，曾拍一部以中國爲題材的電影，但因爲其中部份談及文化革命情形，許多戲院院主恐怕開罪了北京而不敢放映。

唐書璇對一般觀衆的電影賞識力不敢恭維，認爲他們不會欣賞較爲高級電影，這樣迫使很多製片家走「群衆路綫」，使香港近來電影越拍越糟。在今年一月至八月一段時間間，送香港電影檢查處檢查電影共有四百一十七部，其中三十部被禁，一百八十二部被列爲「兒童不宜」電影。這樣可見一般電影路綫。

她也說美港間環境不同。在美國看電視的人多。在香港環境下，一般人下班後不願困在家中，所以戲院仍擁有不少觀衆。

Producer Jeannette Lin Tsui (wearing glasses) studies the make-up of Starlet Nana while film director Shu Shuen relaxes with a can of Coca-Cola.

（林翠和唐書璇在拍攝「十三不搭」中忙得不可開交。）

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訪余卓雄上尉

「神學的宣道不是我們重大的目標。救世軍的精神，應該是顯淺至文盲可理解，深奧至最偉大的哲學家也不能理喻。」三藩市唐人埠基督教救世軍牧師，余卓雄上尉說。

救世命冀望能通過「熱湯、肥皂、救恩」的口號，服務於家庭裡的每一成員，社區裡的每一家庭。

座於跑華街一四五零號的會址裡，有供給區裡成員用的康樂室、舞台、會議廳和課室。政府資助的西廚訓練班有著百份之一百的就業成績。該會還營辦世安樓耆老院及低廉的四角錢午餐給鄰近的老人。救世軍成員的服務包括協助未婚母親、酒徒、吸毒者、犯人及緊急救濟等等。該會現正計劃開辦一托兒所。

。攝時行遊埠華在近最軍世救

該佔地三萬尺，四層高的新址建成於一九七二年十一月。華埠的舊址現則成爲耆老會裡廿六成員其中十人的住所。

余上尉說他每天工作是：盡一己之能，盡一己之才。在記者訪問他的一個星期五下午四時，余上尉已探訪完監獄，理下了一位已故的朋友，爲一對新人證婚，匯款幫助一位剛剛汽車失事的德國華僑，正在辦工室裡小睡。一天餘下的時間還有要舉行的會議，和醫院探訪。夜裡，他可能還要看六、七份報紙和雜誌。

「我喜歡看書，寫作更是我的第二生命。」上尉追憶著年輕時在廣州爲報業服務的生活。在五年裡，他由校對升至編輯。今天，余上尉仍爲東西報及其他出品物執筆。

這位年輕的新聞從業員怎會成爲今天的救世軍牧師呢？

廿五年前，有一次他太太問他：「怎樣才能使一個人流芳萬世呢？」那時，他只搖頭表示已沒有這種志願。他顧慮到的倒是一家人的生活呢！爲此，他和太太都感到不安，直至他們進入了三藩市救世軍軍官學校爲止。從那時起，他們夫婦倆人就開始爲社區服務。

對余上尉一家來說，救世軍就如他們家裡的一部份。上尉太太，女兒們，他的弟弟和弟婦都服務於救世軍。「這是一個大家庭組織。這要包括二人的家庭，主的家庭，及鄰人們的家庭。」余上尉說：我的一家可能並不富裕（救世軍供給他的津貼有房屋和每星期九十四元五角新俸），但他說我「從救恩和服務裡得到更大的財富。」

余上尉認爲他的工作極有意義。他表示工作常使他感到年輕。他又驕傲地展示著一張張救世軍活動圖片：有年輕的隊員，有夏令營的歡笑，有「無盡信心」青年詩歌班的遠東之行，更有他三位年輕的女兒。

當卜維廉將軍在一百一十多年前創立救世軍以來，它的成員從未間斷對抗人類弱點的戰鬥。現在，華埠的成員按着卜維廉的精神，在余上尉的帶領下正要邁向其九十週年紀念。

（陳婉芳作）

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劉池光作

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亞裔拒絕參加加州政府美展

控州政府官員欺騙

（本報專訊）加州州長布朗氏，素以深得群衆擁護見稱。可是他屬下的藝術行政主任巴加氏，則爲北加州的亞裔藝術家所憎惡。而其起因，則源於兩星期前在加州首府舉行的弱小民族畫展所引致。

這一畫展，是弱小民族的藝術作品在加州首府的第四次展出。惟因北北加州亞裔畫家與巴加氏發生爭執，乃將範圍縮小，而只展出南加州亞裔畫家的作品。

而北加州的亞裔畫家，即遞函與布朗州長，提出抗議，說巴加氏欺騙他們，玩弄兩面手法，暗中進行檯底交易，只是採取亞裔的名稱而將他們利用，故北加州的亞裔畫家，決不支持這次的展覽。

但巴加氏却於三藩市的紀事報駁斥這些北加州的亞裔畫家，說他們只是其中的兩三個極端份子，並不能代表北加州的亞裔藝術家。

他對紀事報的記者說，我自認是行錯了一步，不該由自己來做這個展覽會的負責人。他說北加州的畫家，向他索取參加畫展的酬金二萬元，和印刷目錄的費用二萬元，和印刷目錄的費用二萬五千元。他答以沒有這筆經費，如果他們需要，應另行向他們的社要求。

但北加州的亞裔畫家說，巴加氏給予他們一紙名單，叫他們自行向其中的任何機構請求資助，但所列指的五十多個機構，雖然多冠上亞洲的名稱，但大部份是賴慈善基金支持的。其中的一人對本報記者說，巴加氏對紀事報記者所說的話是僞編的。一位雕刻家而亦是地揚博物館的助理員方・李察則說，我和巴加氏只在會議席上見過一面，他並未邀我作爲這次畫展中的成員。方氏又說，巴加氏所說四萬五千元的數目是不對的，北加州畫家所要求的，只是二萬五千元，其中二萬元爲用以印刷目錄，五千元則用以印製其他

（請接第十七頁）

歷史學會將在十一月廿二、廿三日兩天在華埠男青年會展出一批華埠富歷史性相片。這些相片是史調文氏在七八十年前所拍攝的。這照片中的小孩，如果還健在的話，算來也有八九十歲了。（尙有兩幀相片刊第五頁）

福特內閣改組

（東西報社論）這幾天華盛頓傳來消息說福特總統調動內閣多位要員。免了現任國防部長、中央情報局、商業部長的職位，同時要基辛格專責國務院，不再要求兼國家安全局長之職。因爲這高層調動來得突然，不但小市民們感覺意外，聽說被免職的中央情報局及國防部兩首長事前也一無所知。

福特總統這一調動是不難明白的，聞內閣成員在多項政策上與基卿和總統意見不一致，同時近日議院公聽中多次揭發軍人和情報人員越軌行爲，更聞國防部長曾反對美蘇「和解」策略。怪不得總統要說「新內閣是我自己的人」一句話，也就是說不能再容忍尼克遜總統留下的一班人馬。

這一次調動，自然會增加白宮權力。這樣也可以減少國家高層領導人之間的磨擦，而使總統便於施政。可是福特總統是否因此而更能果敢立斷、正視現實，領導這國家渡過國內和國際的經濟政治風險，則要看日後局勢如何發展了。

美國華人社區對內閣調動是異常注意的。尤其是總統卽將訪華，又重用基卿親信，更把駐北京的聯絡處布殊主任召回任中央情報局局長。使人不禁想起在美中關係陷入低潮的這兩年後，福特總統和基卿可能在中國及其他國際問題上準備又來一些「大突破」。

（劉池光）

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